surprisingly pure, in spite of all cultural influences. But in the social and political area, most has been irreparably lost. 177

Capitulum I

The Body and Its Care

A. The external appearance of a Hottentot has little that is attractive. 142
The posture of the body of neither the male nor the female of any age has 171
the dignity that is usual among the Herero in youth and early manhood. The [516]
tall, slim form of the Herero has a well developed musculature in the male sex and in the female sex a moderately developed Panniculus produces beautiful forms and symmetry. This naturally heightens the attractiveness of all motions in the case of the youthful body. Only [174] a strap girdles the loins of the Herero in youth. A knee-length skin shirt covers the front and the seat, but with every step the entire line of the thigh, the slim hip line and the transitions to the groin are revealed. The body of the Hottentot is too small in spite of its good proportions and normal muscular development, and it is usually so distorted by scraps of European clothing that its [291]
movements have no charm. The motions of the female bodies are somewhat clumsy because of an oversized seat and young girls who lack this ornament are quite unsteady in the movements of their limbs. [Picture. A young Herero woman (compare the figure of an older Hottentot woman on page 180)] 1/1

The limbs themselves are more delicately formed. Their hands and feet are smaller and thinner than is usually the case in adults of our race and in South Africa are only surpassed by the miniature limbs of the little Bush women.

That part of the body which we know best in ourselves and others and 142
by which we form our first judgment of a person either consciously or unconsciously, is the face. The physiognomy of the Hottentot, although ugly, attracts our attention in two ways: It is always interesting to observe spiritual animation in this strange mirror, and even more so when we become better acquainted with it through the years. And then it is a strange feeling to apply the concept of the animal species which is prompted at first glance by the contrast of our features and theirs to our own race.

A closer comparison*, taking into account the areas that correspond and

*Measurements will be given in another place.
The following accounts concern only the living body.

1/1 [See p. 88. — Analyst]

under the chin and on the neck is lacking. It is only suggested here and there by separate hairs. 142

[Picture. Herero, about 20 years old (the same person that is pictured on page 178)].

The physiognomy of the Hottentot receives a heightened expression through the premature appearance of wrinkles. The corner wrinkle from the mouth to the nose and a fine wrinkling of the skin under the eyes, appear very early, along with forehead wrinkles. With age the lines increase and develop into wrinkles to such an extent that they rob the face of all expression and extend over the neck and breast in long, parallel stripes (cf. Plate XVII). The skin of young and healthy individuals of both sexes is stretched stiff and fresh across the soft parts (cf. Plates XII and XIII). 142 145

The fatty padding of the female body is generally considered ornamental. The breasts are fully developed. Accumulations of large masses of fat on the buttocks and on the outer side of the upper thigh (steatopygia) often produces a distorted figure in the matrons. Such enormous development and such definite localization are a peculiarity of the race as [180] is the enlargement of the small lips of the vulva to form an apron, which will be discussed in another place. 142 [832]

B. Posture of the Resting Body

However neglected the external appearance of the Hottentot seems to be at first glance, I still discovered here and there certain rules of deportment, concerning the posture of the resting body. It is forbidden to lift the knee above the level of the head as is the case when lying on one's back with the knees bent. The designation for such a position is !hõ!//goa *. 516 516

* I could not find the word *!hõ! listed anywhere; it is as sharply differentiated from !ho!- to be bent, as from !hõ! - to mock. As far as I could determine the meaning . . . [Picture. Hottentot woman of Bersaba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.] from the native usage, it has the sense of "uncouth." A man speaks thus to another with a noticeably large set of teeth: [181] "sa arii kxoma !hõ! //gũga (e)ĩts" i.e. "Your

teeth are as uncouth as those of a dog." The excessively large horns of an ox are called !hõ! //nãgu. An oath that is often heard is: "!hõ! ǂkʸaraga ũ" i.e. "You with the big testicle." (Here as in other cases of groups of words that belong together, I have only indicated the tonal level of the vowels where there was a question of a special differentiation.)

A Hottentot, who found one of my people in the described position, struck him on the knees with the words "ne !hõ! //goabats gye nĩ ʃũ", i.e. "you should stop lying with such uncouth knees," because it brings bad luck, as I found out in reply to my question.

Placing the knee high, which is unavoidable when a long-legged person squats, is mocked. Thus a tall slim Herero girl was teased with the words: "/ũitsibeb kʸoma gai //goaga (e)ĩs," i.e. "you with your tall (towering) knees like a fly." (The fly itself is called !hõ! //goab because of its long legs which seem just as uncouth as the knees of the squatting, long-legged person).

A woman who is half resting on the ground seems to be in a squatting position at first glance: The upper part of the thighs go straight up and the knees stand correspondingly high and are severely bent. (If the woman still wears her native costume, she pulls the front apron between her legs and under her seat when she sits down.) But the body does not rest on the knee joints as it does when squatting, but sits upright on the heavy fatty padding of the seat. Men or thin people can sit in this position without back support only when they have relatively long hips; otherwise they sit on a foot-high stool that folds up (ǂnũais), the top of which is covered with straps. If the woman, who is sitting on her fatty buttocks, wishes to do needle work, she spreads her upper thighs a bit and thus gives her arms sufficient freedom of movement.

If the woman is nursing a child, she sits down the way an oriental woman does, with upper thigh spread and flat, crosses her bent lower legs and draws them up in such a way that the leg of the one side rests on the foot on the other. In the trough thus formed by the woman's legs, the nursling lies so safely that the woman has both arms free for work. I also frequently found older men sitting on the ground in the position of nursing women.

[182] The younger men usually sit down in such a way that they rest on the ground without back support on the hindmost part of the

seat, their legs slightly bent and half spread out in front of them. 516
The upper trunk is bent slightly forward, the back curved, the outstretched arms rest with their elbow joints on the knees or are crossed on top of each other under the knees. I can still see them today, as I did so often then, sitting around the evening fire, their hands spread out over the warming logs as if blessing something, their heads leaning back to let the smoke pass by. The winter mornings are quite cold. Then they turn towards the early morning sun in a remarkable position: they spread their legs as far as they can so that even the flat under parts of the legs will receive full sunshine and no limb will cast a shadow on another.

If they are in a good mood, they praise the beneficence of the rising sun in their own pictorial language. Half singing and half declaiming they repeat many times: "gabu aib gye /gĭrib ǒaba, sores gye ti ǒasa," i.e. the cloud shadow is the son of a jackal (scornfully), the sun is my daughter."

C. Expression of Emotions

The male Hottentot imposes a certain reserve on himself either 201
from cleverness or from consideration. In the female sex, where this [157
reserve usually disappears, a comparison with the Herero woman shows 171]
great differences. The facial expression of a Herero woman is masked by a brown, earthy, fatty salve, with which the face as well as the rest of the body, the leather clothing and the three-pointed cap is rubbed. Such a woman, when she is listening to the conversation of those sitting around and is leaning motionless against the clay hut, seems to be made from the same dark clay which suddenly comes to life when the whites of her eyes and teeth light up at a word that concerns her.

A Hottentot woman is never this quiet; if the conversation is solely 201
concerned with objects which take up her attention more than usually, 521
she gesticulates vivaciously. If passion is the chief concern (even if it is only alive in her memory), then scarcely any part of her body is still: the upper part of her body is now bent forward, now sideways, her arms wave back and forth in front of the listener's face. Sometimes she points with ridiculous clarity to the wall of the hut to indicate the distant setting of the tale, sometimes the index finger of her [183] right hand will be balanced in the hollow of the left to aid in the explanation.

word stem doro- which means "to bore." That is a vestige from the time when the original means for making fire, long since in disuse, were little boring sticks such as the Bushmen still use today (cf. Kalahari). 196 372 [m]

b) The upper leather is cut from the stomach skin of an oryx, a cow, or young calves. If absolutely necessary they use the fresh skin of old animals. The treatment is the same as that for knapsack leather. [Picture. Doro //hõ/s, about 1/4 natural size.] 281

c) The half-grown Hottentot cuts his back apron from the skins of a goat, steinbok or klipspringer. (cf. Plate XI). Sometimes three long straps about 4 centimeters wide hang from the bottom edge of the apron down to the ground. They consider it decorative when the straps flap in the wind.

C. Rope Making

The building of huts and the making of useful skin and leather objects (called sa-ran, when they are used directly on the body as covers or clothing) require rope and thread. The sinews of wild and domestic animals supply the best thread for sewing skins together. But for sewing mats together bast thread, tsu-rib, not sinew thread, //aba-b, is used. 283

The best material for making rope is furnished by the Acacia horrida Willd. The freshly topped branches are cleaned of twigs and thorns and quickly drawn through the hot ashes of the fire. The bark is then banged loose from the wood at one end of the branch, freed with the finger nails and pulled off in strips. [824]

The rest is women's work. The outer bark, soro-b and the layer of red bark lying underneath, *basib (probably borrowed) are not used for making rope. Only the innermost white layer, which is easily slit off, is usable. From these white fibers, /a/b, the wet [242] layer that lies directly next to the wood is separated from the outer, tougher layer that is not wet. The fibers are hung up to dry, later softened again in lukewarm milk (in an emergency in water), put in the mouth in lumps, sucked dry, and chewed up. Now the fibres are ready to be twisted into rope.

The following work the women do not like to do and sometimes refuse to do in the presence of young men. Sitting sideways on the floor, they bare one of their legs nearly to the hips. [56]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

religion for Christianity, married a Dutch surgeon, and now lives a scandalous life, having been often banished from the Fort[33]); the third was called Sarah, and she hanged herself in despair because a loose Dutchman, in order to have free enjoyment of her, promised her marriage but failed of his word[34]).

CHAP. XV.

Their Habits.

These lawless barbarians and immoral pagans practise only those habits to which a blind impulse of nature irresistibly impels them. They take the same position in sitting as a foetus enclosed in the mother's womb, bowing the head upon the knees and embracing it with the elbows. They despise the female sex. They mourn their dead with lamentations for three days, both men and women sitting round the hut of the deceased. They dig a grave to inter the corpse, and cover it with a stone. Abandoned as they are to every vice, they practice the rite of Venus *a posteriori*; the woman rests upon her side higher up than the man, while he reclines in the hollow that serves him for a bed. Thus after the fashion of the beasts they rush on their mutual embrace.

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years before his arrival at the Cape! An inquest was duly held, but its report is unfortunately too long to be quoted here in full. It is reprinted in Moodie's *Records*, pp. 215-18, to which reference may be made by those curious to ascertain the contemporary attitude of the court towards suicides. The entry in the official journal omits most of the sermonising reflections of the court, but is sufficiently interesting to justify reproduction: "This morning, very early, came to our ears that a certain Hottentot girl, about 24 years old, who had since her early childhood, been respectably educated here by civilised burghers, carefully taught the Dutch language, and trained in burgher manners, had, without our being able to discover any reasons, hanged herself in the sheep pen of a certain burgher by means of her 'tabelj' band. An inquest was held on the body by the Fiscal, in the presence of Commissioners, but no wounds were found on the body, so that she died from suffocation . . . ." According to resolution of the Council, the body of the female Hottentoo was towards evening dragged by a donkey to the gallows, and there, as a loathing of such abominableness, placed with the head in a fork, and hanged between Heaven and Earth." (D., Dec. 18, 1671.) *Three weeks later* the Journal contains the following further entries: "Discovered this morning that the fork on which the female Hottentoo had been hanged had been taken down and fallen over. Careful inquiry failed to discover the author" (Jan. 10, 1672). On the following day, "Towards evening, in order to carry out the sentence, the above-mentioned female Hottentoo was again lifted on the fork." (Jan. 11, 1672.)